

of Melun and Alberic of Paris. It need hardly be said that such discussions were the laboratory in which scholastic theologians with dialectical inclinations sharpened their skills. An electronic version of an *Index verborum et rerum* to the *Glossae* will become accessible at <http://www.corpuschristianorum.org/series/cccm.html> and will support further specialised studies of language and logic in the world in which medieval scholasticism was taking shape.

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Storia religiosa della spazio romeno, I and II/4. La Chiesa Romena nel contest transilvano.

Edited by Luciano Vaccaaro (directed by Cesare Alzati). (Europa ricerche, 20.) Pp. 374; 375–795 incl. 1 table, 9 ills and 10 maps. Milano: Centro Ambrosiano, 2016. €56 (paper.) 978 88 6894 150 5

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This two-volume collection of essays in Italian by a group of Italian and Romanian scholars on the religious history of the ‘Romanian space’ – by which is meant the historical regions of Moldavia, Wallachia and Transylvania – originates in two conferences held in Italy in 2002. As Cesare Alzati notes in his introductory essay, and as the chapters of this book show, the ‘Romanian space’ provides an emblematic example of the religious history of Europe and of its complexity. The Romanian lands have been on the border between Eastern and Western Europe, or, in other words, between Orthodox and Latin Christianity, since the Christianisation of the Danube-Carpathian region in the early Middle Ages. Later, the dialectic between the voivodeships of Moldavia and Wallachia, the Orthodox Churches of these two principalities and the Ottoman Empire led the political leaders of Moldavia and Wallachia to support, and closely cooperate with, their Orthodox Churches while generally protecting religious minorities. On the other hand, multi-ethnic Transylvania became, in the early modern era, a principality inhabited mainly by Protestants of different denominations – i.e. Saxon Lutherans, Hungarian Calvinists and Szekely anti-Trinitarians. At that time, as various essays in this collection point out, the different political and religious institutions of the Romanian lands frequently interacted with the Catholic Church, to the extent that the Ruthenian Church achieved union with Rome in 1595–6 and the Romanian Church of Transylvania entered into full communion with the Holy See in the period between 1697 and 1701, following the Habsburg conquest of Transylvania. Moreover, other minorities, including Jews, gradually settled in the Romanian lands. Several essays in this collection argue that, although the Orthodox element played an important role in the making of Romanian cultural identity, especially after the union of Moldavia and Wallachia in the mid-nineteenth century, the different religious groups of the ‘Romanian space’ coexisted relatively peacefully until the advent of the Communist regime. The last section of this book explains the issues that the Romanian Orthodox Church and other Christian denominations experienced in the Communist period, up until the revival of Christianity in Romania, in its different forms and expressions, after the fall of the Communist regime. Briefly, this comprehensive collection of essays offers a thorough and detailed account of the religious and ecclesiastical history of the Romanian lands from the early Middle Ages to the present. Far from concentrating

only on Orthodox Christianity, this book pays due attention to the contributions of various religious confessions and organisations to Romanian history. For all these reasons, this book deserves careful reading by anyone interested in the history of the 'Romanian space' and in the religious history of south-eastern Europe.

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Gratian the theologian. By John C. Wei. (Studies in Medieval and Early Modern Canon Law, 13.) Pp. xvii + 355 incl. 6 tables. Washington, DC: The Catholic University of America Press, 2016. \$65.978 0 8132 2803 7
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This monograph both summarises and contributes to recent scholarship on the life and work of Gratian, compiler of the *Concordia discordantium canonum* (c. 1140), the work long known to canonists simply as the *Decretum*. It was this text with which students began their study of the canon law in the European schools. Fifty years ago there was a widely accepted view of Gratian's place in history. Probably a Camaldolese monk and also a teacher in Bologna, his work rendered all prior canonical collections obsolete. A lawyer in spirit if not in fact, he set the administration of the Church's law on a path separate from the one taken by theologians. These pioneering steps have justified Gratian's reputation as 'Father of the Canon Law', earning a place for him in Dante's *Paradiso* (Canto x.103–5).

Within these past fifty years, much of this account has been challenged. In 1979 John Noonan demonstrated that most of the received biographical information about Gratian was, at best, unreliable. We actually know almost nothing certain about him. Then, in 2000, Anders Winroth's *Making of Gratian's Decretum* announced a discovery of what appeared to be earlier versions of the *Decretum*. Instead of being later abbreviated versions, their texts actually contain the text as it left Gratian's hands. Winroth concluded that a large part of the text of the *Decretum* had in fact been added later by an unknown redactor. These challenges to the accepted account have provoked disagreement and also further research by specialists in the subject. This book is an example of the latter. The author's intent in it is to show that Gratian's interest in law was matched by an interest in theology. If so, the difference between Gratian's own contribution and prior canonical collections was less than has been thought. The *Decretum* was more theological in character than it now seems. The book raises the possibility (though the author does not say so) that Gratian himself deserves only a share in the title 'Father of the Canon Law'.

The author's argument has two principal parts. The first shows that, as the compiler of only the original text, Gratian used the Bible more frequently and purposefully than later canonists would. Scripture 'occupied the highest place in Gratian's doctrine of the sources of law' (p. 35). Gratian's invocation of the example of Saul, who had continued to act as judge of the Israelites after he had been condemned by the Lord (1 Samuel xv), allowed Gratian to dismiss patristic authorities who had held that no deference was owed to the sentences of judges who were themselves guilty of serious and manifest crimes (p. 51). The point was of immediate relevance for the then current issue of the validity of the actions of simoniacal clergy. Adding support to his conclusion, Gratian pointed to the statement by Jesus that, despite all their faults, the Scribes and Pharisees still properly 'sat in the seat of